a band] from ear to ear, which was called "black sweat," and they also applied pyrites [to it]. And some extended a black [stripe], called "a plaster of rubber," to their faces, and also it was sprinkled with pyrites.

And thus was their hair shorn: All were shorn like young warriors; together, all were shorn alike in the manner of young warriors. And those who had their temples closely cropped, were well shaven down, well scraped clean with a sharp piece of turtle shell. And they applied yellow ochre to their [remaining] hair; they colored it the color of maize flowers.

And thereupon, when they danced, they carried before them torches, pine fire brands, which flamed with much crackling and hissing. And as they carried them, the leaders of the youths [went] squatting because of the burden, as if running with thighs bent. And the resin, as it were, fell in large drops, and the live coals scattered and fell one by one. And the [charred] pine wood fell bit by bit to the ground.

And along the sides the lighting was only from fire ladles held in the hand. They who gave light were youths who had fasted twenty days. They were spread out in a circle, ranged on the sides. On one side were those of Tenochtitlan, and on the other side were those of Tlatilulco.

And they did not dance; they did only one thing —they only provided light. And they were on guard and kept close watch on people; their office was to be attentive that none might dishonor a woman; that none might look upon a woman, lest one might jest [with a woman].

If anyone was seen even only intending it, or trying it, maybe later—next day or two days hence—they punished him. They beat him with flaming pine boughs.[6] Verily, they left him for dead.

And when all were dancing, sometimes Moctezuma emerged and came forth to dance, and sometimes he came not forth. Only if he wished he did so.

And that they might go in line when they danced, they held one another by the hand or about the waist.

And some they grasped by the hand; all grasped hands. And thus they kept on with their feet, that they might take the dance steps all together with their feet. And they whirled about repeatedly; and they passed by the braziers, proceeding among [them]. They went back and forth among the rows of braziers. When they had reached the end [of the

6. See Plate 22.

no ca petzujaia, auh in cequintin imixtlan caana tilli: itoca aujtolli no ca petzuja. 796r 302

Auh ynic moximaia, muchintin motiachcauhximaia, cenuetzia in motiachcauhximaia: yoan yn incanaoacan qujconaloaia, vel qujcoconaloaia, vel caiochiquja: yoā qujtecoçānujaia, qujtomjiolhujaia. [714]

Auh in ie iuhquj yn iquac ie mjtotia, tlepilli, ocopilli, qujniacana tlatlatiuh, cuecuetlacatiuh, cocomocatiuh: auh in qujnapaloa telpuchtequjoaque cenca eticiuj, iuhqujn tzitzintlacça: auh yn ocotzotl, iuhqujn chachapaca, yoan in tlexochtli tetepeuhtiuh, cecenmantiuh: yoan in ocotl oalichachaiaca. [373] [516]

Auh in tlatenco, çan matlematica in tlaujlo: iehoantin in tlaviiia telpopuchti, in mocempoalçauhque, tlaiaoalotimāca, ixtlapantimanj: cectlapal manj in tenochca, no cectlapal manj, in tlatilulca. [785]

Auh amo mjtotia, çan qujxcaujaia, çan ixqujch tetlaujliaia: yoan tlapieia, vel teixpieia, vel ymix intequjuh catca, ynic aiac ytla vncan qujmotequjtia, ynic aiac vncan teixtlaxiliz, yn açaca vncan vetzcatiuh: [834]

intla aca oittoc, çan oc conjxxotia, coniximati, açoquin jmoztlaioc, anoço quin iviptlaioc, in qujtlatzacuiltia, qujujujtequj ocoquauhtica, tlàtlatlatiuh, ca micquj in qujcaoa. [684]

Auh yn iquac netotilo, in Motecuçoma, in quenmanjan, oalquiçaia, oalmjtotiaia: auh in quenmanjan amo oalquiçaia, çan yiollo tlamatia: 796r 535

auh ynic tecpantiuj, in mitotia, monaoa, mocujtlanana.

Auh in cequintin, inmatiteeh maana, nematitech neaano: auh ynic qujauhtiuj, yn imicxi, ynic tlayiaoa, çan ceniauh yn imicxi: yoan ontzitzinquiça, itlan qujquiztiuj in tlaujltetl, itzalan quiquiztiuj, itic cacalactiuj, yn ixquipantli tlaujltetl: yn oacito yn